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THE ROLE OF RELIGION IN ACCULTURATION OF NIGERIAN
IMMIGRANTS IN THE UNITED STATES

A Project
Presented to the
Faculty of
California State University,
San Bernardino

In Partial Fulfillment
of the Requirements for the Degree
Master of Social Work

by
Kate Salami
June 2003

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Kate Salami
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ABSTRACT

Religion plays a role in acculturating Nigerian immigrants into American society through networking and through belief systems that inculcate in Nigerians social and cultural norms practiced in the United States. Unfortunately, Nigerians have been excluded from research on issues relating to immigrants living in the United States. Too often, Nigerians are grouped into the general category of Africans. This research project asserts that religion, in particular Christianity has a greater effect on acculturating Nigerians into American culture than Islam.

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Special thanks to my husband Saliu and my three children for their support and understanding. For my sisters, Joy Ogiamien, Dolly Nelson-cole for their best wishes in my academic achievements and my brother Dr. T.B.E Ogiamien for his academic support and for editing this thesis and for guidance and assistance he provided me in completing this study.

DEDICATION

To my Dad

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CHAPTER ONE

INTRODUCTION

Problem Statement

With a conservative United Nation estimate of 120 million people, Nigeria is the most populated nation in Africa. However, it has been only in the past twenty years that the United States has experienced an influx of Nigerian immigrants. The majority of U.S. immigrants come from Mexico, Europe, Asia, the Middle East, the Caribbean, and South America. In June 2001, the U.S. Census Survey documented that Nigerian immigrants make up about 2.5 percent of all immigrants in the United States.

When Nigerians come to America, they experience stress in trying to assimilate into the dominant culture. Historically, religion has always been a good support system for African Americans. They would rather seek help within their religious group before consulting professionals outside of their communities. This is largely due to the distrust of the system and trust of the religious system. Religious organizations have been in the forefront of providing services to the disadvantaged, including Nigerian immigrants, the neglected, the dependent, and elderly (Russek, 1995). The traditional

Christian compassion for suffering and the relief of suffering has been expressed in humanitarian reforms; helping the disadvantaged is perceived not only as a token of divine mercy but also as improving life for everyone. The role of religion in the Nigerian immigrant's lives is an important component in understanding this population. According to Webster's Dictionary, religion is a set of beliefs and practices, often associated with a supernatural power that shapes or directs human life and death, or a commitment to ideas that provide coherence for one's existence.

How do Nigerian immigrants in the United States view religion and spirituality, especially taking into consideration that religion played a big part in their colonization? Religion is a cornerstone of cultural identity. As an adult, the individual may choose not to follow religious beliefs but a part of the cultural identity relates to religion. Erickson (1964) argues that the cornerstone of identity is the virtue of fidelity, the ability to sustain loyalties freely pledged in spite of the inevitable contradiction of value systems.

Policy Issues for Nigerian Immigrants

Kinship has played a major role in the history of Nigerian migration. In 1965, the Immigration and Naturalization Act (P.C. 89-236) made kinship ties the primary rationing device for admitting new immigrants to the United States. The link to kinship resulted in an increased number of women, children and older people becoming new immigrants (Ukiru, 2002). Other factors responsible for migration include changes in socio-economic conditions, the political and religious warfare, high inflation rates, unstable governments, tribal wars, lack of jobs and lack of educational opportunities. For these reasons, increasing numbers of Nigerians are migrating to the United States.

These conditions have affected the pattern of emigration into the United States. Traditionally, emigrants have come to the United States for economic reasons. However, the category of Nigerian emigrants includes refugees, immigrants, migrants, and illegal aliens.

The following identify immigrant populations as defined by Kanya (1997).

1. Refugees are persons who cross national boundaries in search of safety because they fear persecution.
2. Immigrants are persons who have been granted legal permanent residence by their host countries.
3. Migrants are individuals who have been granted temporary residence but intend to return to their countries of origin.
4. Illegal aliens are people who entered another country illegally. A preferred term for illegal aliens is "undocumented people."

Culturally, Nigerians are as diverse as any country's inhabitants, with hundreds of ethnic groups and more than 20 different dialects. However, Nigerians identify along religious affiliations rather than along racial and kinship bonds. Nigerians have come to the United States seeking a better life for themselves and for their children. Most came to the United States to escape religious persecution in the northern part of Nigeria. Nigerian immigrants have braved deprivations, overcome language and cultural barriers, adapted to a way of life that is different from their own, and battled prejudices and hostility (Barlow, 2002).

Most Nigerian immigrants in the United States held on to their faith, re-establishing churches, mosques and cathedrals, and electing priests, Imams, pastors and other spiritual leaders from among their own religion. The religious affiliations that Nigerian immigrants most often associate with are Islamic, Catholic, Protestant, Seven Day Adventist, Jehovah's Witness and other Pentecostal churches. The Nigerians who affiliate with religious groups are those who attend church and participate in church activities. The social services they derive from religious organizations include financial assistance, emotional and psychological support, and help in adjusting to the mainstream (Ukiru, 2002).

Religion and Acculturation

How does religion make acculturation easier for Nigerian immigrants? This process occurs through interaction with members of the host society. For example, acculturation occurs through learning American English, educating immigrants on the importance of law and order, finding a job, and learning about other available resources in their community. In this sense religion enhances the ethnic cohesion and identity of immigrants. It also function to promote the education, assimilation

and mobility of the immigrants. However, it is conceded that this may slow down their assimilation process. Research has shown that religion brings meaning, belonging, and comfort to help facilitate a fluid process in the immigrant's acculturation into the American system. As seen therefore, the ethnic church functions as a "mobility trap" (Howe, 2002).

Purpose of the Study

Immigrants to any new country must go through a process of acculturation. Acculturation has been described as a psychological process that can be very stressful Padilla (1991). The process of acculturation often involves adjustment to a new culture, learning a new language, leaving family and loved ones behind in the country of origin, loneliness and lack of support in the new culture.

It is the aim of this study to achieve the following:

- 1) examine the role religion played in the acculturation of the Nigerian immigrants; 2) examine gender, age, language and number of years it took the Nigerian immigrants to mainstream into the American culture; and
- 3) consider the stress level of Nigerian immigrants with regards to their living in the United States and their

coping mechanisms. The researcher is concerned about these problems as a first generation Nigerian immigrant and as a future social worker. It is very important to understand this problem further because there has been a lack of attention to the study of Nigerian immigrant groups in the United States. Nigerian immigrants are a population that have been ignored and forgotten. They face similar and/or different challenges than other immigrant groups such as Asians, Mexicans, Latino's, Europeans, Jews and Middle Eastern populations.

Significance of the Study to Social Work Practice

The finding of this study might change social work practice in general as it relates to Nigerian immigrants. Social work practice is concerned with allocating goods and opportunities in order to enhance social function and referral to resources available in the community. Social work professionals need to be open and acknowledge the different ethnicities within the black race. Social work professionals need to know the importance of religion in acculturation of Nigerian immigrants.

The growing population of Nigerian immigrants in the United States requires increased social work support; as the Nigerians migrate to the United States, their success

in assimilating to the new culture becomes a societal concern. The social welfare of Nigerian immigrants must be protected through social work practice that includes; 1) assessing stress related to acculturation, 2) family and social support, and 3) cognitive attributes such as attitudes and expectations for the future.

Currently, the department of Children, Youth, and Social services in San Bernardino, CA has included Mexican and Asian immigrants in their service plan. Many counties employ bilingual workers to assist with needed services. However, while county and state governments offer higher pay to recruit Spanish-English speaking workers to help Spanish-speaking immigrants adjust and access social welfare resources and services, the absence of such benefits to Nigerians places a heavy burden on social workers. No such services are offered to Nigerian immigrants. This study examined the role of religion in acculturation of Nigerian immigrants.

CHAPTER TWO

LITERATURE REVIEW

Introduction

There is a body of literature about the effect of religion on acculturation. However, there is only limited information available about the effects of religion on acculturation of Nigerian immigrants in the United States. The primary source of literature on the effects of religion on acculturation is provided in three main sources (Edwards, 1992; Howe, 2000; Kagan, 1994) with additional information provided by Kim (1978) and Taff (2002). In all, the literature is not specific to Nigerian immigrants; however, the literature addresses the role of religion in acculturation among different classes of immigrants.

Although considerable resources have been devoted to the study of immigrants, historically there has been a lack of attention to research on Nigerian immigrant groups in the United States. The scarcity of research is particularly evident in the area of social work direct practice. This research is very important in helping us to better understand the challenges this group faces in term of acculturation. Many researchers are looking into this

problem of what role religion plays in assimilating immigrants.

Reasons for Migration

Most immigrants come to the United States as refugees or asylum seekers due to the political problems in their home countries. Some came to advance their education and to get freedom from oppressive governments in the country of origin (Edwards, 1992). Some immigrants are able to overcome their challenges and advance in their education, assimilate, and get good paying jobs while others continue to remain in poverty. Research has found commonality among immigrants in the areas of gender and social class. Often, women are following their partner to another culture and there is an element of expectation that they will not only perform the role they were used to in their previous culture but are, in addition, to take on jobs and yet be traditional. Their experiences of acculturation are going to be very different from those of men. The key factors, which are significant in differentiating traditional attitudes from modernist attitudes, are religion, language, and decision-making in the household (Edwards, 1992).

The difference in acculturation stressors was clear with Mexican immigrant groups as the research shows. Analysis revealed that family dysfunction, geographical separation from family, and non-positive expectations for the future were significantly related to elevated level of acculturative stressors. However, they experienced language inadequacy, lack of social and financial resources, stress and frustration associated with unemployment, low income, feelings of not belonging in the host society, and role conflicts like a mother having to work (Kagan, 1994).

Like Nigerians, Mexican immigrants prefer to maintain their own cultural styles in food, dress, songs and dances. They endorsed the idea of having church run classes to teach culture history. Kagan's theory of continuity and discontinuities in life can be applied to the African immigrant population of which Nigerian immigrants are a part. Once the immigrant arrives in the United States, there are discontinuities of some of their cultural beliefs and practices. American culture does not encourage female circumcision and spanking for instance.

Before assimilating, they may get in trouble with child protective services, but once they are fully assimilated, they are able to function better in the new

culture. Furthermore, in some Islamic religious beliefs, it is tolerated for men to have more than one wife, especially in the Nigerian culture. Nigerian men find out that polygamy is against the law in the United States and they cannot legally marry more than one wife on or before assimilation.

The Nigerian immigrant faces a lot of prejudice from the African American and resentment of "You sold us into slavery." Some tribes from Nigeria did not have anybody leave Nigeria as slaves.

Nigerian immigrants like other immigrants go through psychological acculturation. Howe (2002) discussed issues regarding rethinking acculturation in relation to cultures and postcolonial identities. The British colonized Nigeria in the 19th century and granted her independence on October 1, 1960. Religion played a major part in colonization of Nigerians by the Europeans. Much of the Christian influence indigenous to Nigeria was brought from England, particularly the Protestant faith. Howe discussed how evangelism has influenced the Nigerian way of life, culture and its consequences for their version of religion thoughts. Nigerian immigrants continue to use religion in America as their single most important source of support while in the process of acculturation. Understanding the

impact of colonization will better help a practitioner in helping with acculturation needs of Nigerian immigrants.

Methodological Limitations

The first insight into the importance of the perceptual domain in acculturation studies was made by the Social Science Research Council (1954), which defined acculturation a matter of range of presentation and of perceptual reality. Chance (1965) on the other hand Chance viewed acculturation as a change of the individual's perceptions, attitudes, and cognitions. An immigrant's perception in relation to his acculturation process can be studied in terms of complexity in perceiving the host society and culture. An immigrant's perception should be a significant means through which he/she can accomplish the goal of better adjustment in the American society. The research agreed that immigrants sampled started with positive attitude toward the host society; after a while they tend to become doubtful. But beyond a certain time, they gain more favorable attitudes. This is shown in other studies done by other researchers in that years of residence in the host society indicate a relative degree of social and cultural adjustment in the new environment (Kim, 1978).

Theories Guiding Conceptualization

The strengths perspective is one of the best theories to use when studying Nigerian immigrants. Nigerian immigrants have had a lot of losses in their life while trying to emigrate. Practitioners should focus on their strengths such as being educated, able to speak more than one language, willing and ready to learn the new culture in order to effectively help them overcome acculturation stresses.

Family Therapy theory is an important perspective in studying Nigerian immigrants. In using family therapy, practitioners should be aware of multiculturalism, spirituality and systems theory. Through multiculturalism, practitioners will have an understanding of the influx of immigrants to the host society. Practitioners are aware that immigrants have different culture and life styles. Different groups coexist but do not lose their unique flavor. This interaction brings about a society, which values diversity.

Regarding spirituality, practitioners should focus on a better cultural understanding. According to Russek (1995), increasing numbers of immigrants encounter soul searching due to modern life's isolation and emptiness. Spirituality has made it possible for alienated persons to

feel connected not only to their spouses and children but also to a higher power that gives meaning to their lives and makes them feel loved. Religion/spirituality is tied to mental health. The mental well being of immigrants is positively related to their church participation. Religion has a direct impact on life satisfaction, as well as an indirect impact through its effect on psychological well-being and satisfactory of marital adjustment. Practitioner understanding these concepts will make excellent providers of social work services (Russek, 1995).

Systems theory model is another theory that is guiding this research. Systemically oriented social work practitioners are interested not only in the motives of an immigrant, but also in how the community affects the immigrants. An immigrant is a part of a larger system; a systems therapist may also consider the immigrant's cultural attitudes and belief systems. Changes in one part of an immigrant's needs can have unforeseen consequences for the whole. Therapists need to know how the migration of the immigrant affected his mental well-being and help the immigrant appreciate the impact of being embedded in a dominant culture.

Summary

Immigrants of different religions often find themselves facing the same difficulties and challenges. For instance, Muslims in Nigeria and Buddhists in China clearly have very different concerns. However, Nigerian Muslims and Chinese Buddhists in Queens may be surprised to find that they share many concerns and moreover, it is much easier for them to get what their communities need by working together. There are reasons why immigrants migrate to America. This includes political freedom, oppression from the government, religious war and economy. Nigerian immigrants face more acculturation stressors and dilemmas as they are forced to discontinue old beliefs and cultures and take on new beliefs and culture in the host country. Research also showed that once the immigrants are in America for a while, the stressors decrease. Religion was found to be the most supportive systems for Nigerian immigrants. Religious organization helped most Nigerians file the form I-94 with the Immigration and Naturalization service and furnish sponsoring abilities by proof of marriage, perhaps to a fellow church member. Religious organizations were able to show proof of residence, that the immigrant is not homeless. Also the religious

organization strongly advocate for immigrants seeking better opportunities in becoming United States citizens.

CHAPTER THREE

METHODS

Introduction

This survey research used a qualitative research methodology in the form of a questionnaire. The purpose of the questionnaire is to obtain responses from respondents about the effects of religion on the acculturation of Nigerians in the United States.

Study Design

It is the purpose of this study: 1) to examine the role religion plays in the acculturation of Nigerian immigrants, 2) to examine gender, age, and number of years it took the Nigerian immigrants to mainstream into the American culture, and 3) to consider the stress level of Nigerian immigrants in living in the United States and their coping mechanisms. The research question asks, "What effects do Christian and Islamic religions have in the acculturation of Nigerian immigrants in the United States?" The hypothesis states that Christianity has a greater effect on the acculturation of Nigerian emigrants in the United States than Islam.

Research is concerned about these problems as a Nigerian and as a future social worker. It is important to

understand this problem further because there have been few significant studies of Nigerian immigrant groups in United States. Nigerian immigrants are a population that face similar and or different challenges than other immigrant groups such as Asians, Latino's and Mexicans.

The research used self-administered questionnaires to Nigerians living in San Bernardino and Riverside Counties. Two hundred emigrant Nigerians were mailed questionnaires and a prepaid envelope. The respondents were 18 years and older Nigerian born immigrants. The respondents were asked questions anonymously and voluntarily to ensure the validity of their responses. The respondents were not pressured to answer any of the questions to please the researcher.

A limitation of the study was by age, area, time frame and religious affiliation. Not all Nigerians were given an opportunity to participate in this research project because of the limit as to who qualifies to participate and because of the time frame for collecting data.

The limitations of the study include the time frame for collecting data and the religious affiliation of the respondents. The data were collected from January 10th, 2003 to March 1, 2003. Responses post-marked after March

1, 2003 were not included in the study. The percentage of individuals who responded was limited by the time allowed.

In addition, for the purposes of this study, religion was limited to Christian, Muslim, and other. The limitation did not have a significant affect on the outcome of the study.

In this study, the researcher purposely concentrated on respondents who were over 18 years of age and who have lived in the United States for at least one year. The researcher also concentrated on respondents who intended to stay in the United States for an average of three years. The respondents were those that attend church or Mosque at least one time a week and those that do not attend church.

This limitation did not have a significant effect on the outcome of the study.

Sampling

In order to secure an accurate representation of the Nigerian population, participants were sampled from the Nigerian phone directory of Southern California prepared by the Nigerian Association of Southern California (NASC) and a few respondents were sampled from Nigerian churches and mosques in the area. Some available sources of

information regarding Nigerians in the Inland Empire were used in this study. Due to the widely diffuse Nigerian population, the survey was conducted through a mail questionnaire. The questionnaire was written in the English language because in Nigeria, the primary spoken language is the British English language or broken English. The questionnaire was pre-tested for ease of response, the respondents answered questions without assistance (see Appendix A). The researcher mailed out 200 questionnaires, the response rate was 51%. Since the study was limited to emigrants, Nigerians who were born in the United States were excluded.

The independent variable is religion. It is a nominal variable measures Christian, Islam, and other.

Acculturation is the dependent variable. It is measured by social economic status, access to faith-based resources and level of satisfaction with services offered by religious organizations, number of years living in America, religious participations, marital status and age.

The researcher measured the frequencies and percentage of the responses to each question. The study also tested effects of gender, language, and number of years in the United States, age and religious beliefs on

the level of acculturation stress experienced by the same sample.

Acculturation is an ordinal level variable measured as strongly agree to strongly disagree.

This variable is used in the Social Attitudinal, Religion and Environmental (S.A.F.E) scale (Kim, 1990). It is a preexisting acculturation scale that examines social attitudinal, religious belief, and familial and environmental acculturation. This scale had been used to assess the adjustment of Asian and Mexican immigrants. The 21-item Likert type scale (S.A.F.E.) acculturation stress has been found to be a reliable and valid measure of Hispanic's acculturation stress levels.

Furthermore, the scale had a Cronbach alpha of .89 on Asian and Mexican immigrants. When tested on African immigrants, it had a Cronbach alpha of 0.93. This test was published in a journal and therefore this researcher did not need any permission to use the scale.

The questions the S.A.F.E. acculturation scale asks (Ukiro, 2000) question in the following areas.

- Attitudinal questions arise from separation from family, friends, and culture in the country of origin.

- Social questions are related to the quality of immediate interpersonal relationships and those that reflect difficulties in speaking American English, being sociable, making friends, and feeling at home.
- Spiritual questions related to the religious beliefs such as being baptized before migrating to the host country.

The scale also has some opened ended questions. The first asks the respondent to identify what denomination of religion they belong to. The second question asks whether there was anything particularly stressful as a consequence of being a Nigerian immigrant in the United States. The third question asks whether the respondent thought he/she felt more stressed than other people in general.

The following will be the general questions that will be addressed SAFE scale:

- 1) What do you consider stressful about living in the United States.
 - Adjusting to American culture and environment.
 - No response

2) Do you think you feel more stress than other people?

- Yes
- No
- How do you cope with acculturation stress?
- Fellowship in church/mosques/prayer and spirituality.
- No response.

Procedures

The data was collected alone; the researcher met the elders of a Pentecostal church and a Mosque in San Bernardino and asked for 5-10 minutes of the church's time to verbally introduce herself and the purpose of the study to the congregation. Participants who volunteered were seated in groups ranging from 5-10 people. They were given the consent forms, the questionnaire package, and debriefing statements. Participants were informed that they are free to terminate their participation at any time without penalty. In addition, the survey was also mailed out to respondents along with a stamped envelope with the return address.

Protection of Human Subjects

No participant names were used. Participants were asked to sign an informed consent form before participating in the study and were told they could stop at any time during the study (see Appendix B). The participants were given debriefing statements with the names of the researcher and the advisor along with a phone number to contact the researcher advisor in case they had any questions concerning the study (see Appendix C).

Data Analysis

Respondents in the study were asked of the demographic variables, ethnicity, family income, levels of education, age of respondent and their religious participation.

Analysis was conducted by using descriptive statistics (frequency, mean) and inferential statistics (t-test and chi-square) and Pearson's coefficient. The study examined if church or Mosque participation and years in America correlate with faster acculturation into the host society.

Summary

Discussed were the methods of how the data was collected. The respondents in this research were 18 years

and older. Researcher described the limitations of the research as it relates to time frame and religious affiliation. The instrument used was the 21-item Likert type scale (S.A.F.E.) it is a preexisting acculturation scale that examined the social, attitudinal, familial and environment acculturation stress that had been used to assess adjustment of Asian and Mexican immigrants. The limitation of the scale was that it was not 100% culturally sensitive to African immigrants. Some of the questions were vague and not very clear.

CHAPTER FOUR

FINDINGS

Introduction

The following chapter talks about the results from demographics such as total number of participants, age, years in America, education, income, gender, marital status, religion and tribe. This chapter also addresses the statistical analysis of the four factors on the S.A.F.E Acculturation scale.

Demographic Characteristics of the Respondents

Table 1 shows the demographic characteristics of the respondents. There are a total of 101 Nigerian respondents in the study sample. The age range of the sample was 22 to 62 years and the mean age was 41 years. About half of the respondents (41.2%) are between 41 and 50, and the rest, (35.1%) are between 31 and 40 years of age..

The average length of residency in the U.S. is 11.1 years. Forty-five respondents (45.5%) indicated that they had resided in the U.S. between one and ten years, 27.3% of the respondents reported that they had resided in the U.S. between 11 and 20 years, 23.2% of the respondents indicated that they had resided in the U.S. were between

21 and 30 years, only 4.0% reported residency between 31 and higher years. This indicated that all of the respondents in this sample were born in Nigeria.

A great majority of the respondents (42.0%) reported that they had completed college. Twenty one percent indicated that their educational level was AA/Foreign diploma, while 17.0% reported their educational level as Masters degree, 9.0% indicated high school diploma and only 5.0% reported their educational level as Ph.D.

Nearly two-thirds of the respondents (63.3%) indicated that their income before taxes last year was fifty thousand dollars and above; 18.4% reported their income to be between twenty thousand and twenty-nine thousand dollars; 7.1% reported income to be ten thousand and nineteen thousand dollars, another 7.1% reported income to be five thousand dollars or less and only 4.1% reported income as five thousand and nine thousand dollars.

There were 54 males (53.5%) and 47 females (46.5%) in the study. Seventy-five (74.3%) respondents indicated that they were married, 13.9% reported that they were either single/never married and 8.9% indicated they were divorced/separated at the time of the study. A great majority of the respondents 76 (75.2%) indicated that

their religious affiliation was Christian, 22.8% reported their religion as Muslim, and 2.0% reported their religion as other.

Table 1. Demographic Characteristics of the Respondents

Variable	Frequency (n)	Percentage (%)
Age (N = 97)		
22-30	12	12.4%
31-40	34	35.1%
41-50	40	41.2%
51-60	9	9.3%
61-highest	2	2.1%
Years in US (N = 99)		
1-10	45	45.5%
11-20	27	27.3%
21-30	23	23.2%
31-highest	4	4.0%
Education (N = 100)		
High school Graduate	9	9.0%
AA/Foreign Diploma	21	21.0%
BA/BS	42	42.0%
Masters	17	17.0%
PhD	5	5.0%
Other	6	6.0%
Income (N = 98)		
5,000 and below	7	7.1%
5,000-9,999	4	4.1%
10,000-19,000	7	7.1%
20,000-29,000	18	18.4%
50,000 and above	62	63.3%
Gender (N = 101)		
Male	54	53.5%
Female	47	46.5%
Marital Status (N = 101)		
Married	75	74.3%
Divorced/separated	9	8.9%
Single/never married	14	13.9%
Other	3	3.0%

Variable	Frequency (n)	Percentage (%)
Religion (N = 101)		
Christian	76	75.2%
Muslim	23	22.8%
Other	2	2.0%
Tribe (N = 101)		
Bini	37	36.6%
Ishan	1	1.0%
Isoko	1	1.0%
Yoruba	25	24.8%
Ibo	13	12.9%
Kano	7	6.9%
Fulani	1	1.0%
Ijaw	3	3.0
Hausa	11	10.9%
Akoko Edo	1	1.0%
Cham	1	1.0%

Presentation of Findings

The Social, Attitudinal, Environmental and Religious Acculturation Stress Scale

The S.A.F.E scale on this questionnaire was made of 21 items Likert scale that evaluates the social, attitudinal, environmental and religious acculturation stress-level scale of the respondents. Each one of the items was scored on a scale of 1 to 6, with 1 being "Strongly agree" and 6 being "Strongly disagree".

Item 1, I do not have any close friends, the great majority of the respondents (52.5%) indicated that they either disagreed or strongly disagreed with the statement.

Item 2, I feel helpless when people make fun of my accent, 29.7% reported that they either disagree or strongly disagree with the statement.

Item 3, People think I am unsociable when in-fact, I have trouble communicating in English, 60.4% of the respondents either disagree or strongly disagree, only

Table 2. Respondents' Social Stress Scale Level

<u>Item</u>	<u>N</u>	<u>Frequency</u>	<u>Percentage</u>
1. I do not have any close friend	101		
Strongly agree		16	15.8
Agree		13	12.9
Agree somewhat		10	9.9
Disagree somewhat		9	8.9
Disagree		22	21.8
Strongly disagree		31	30.7
2. I feel helpless when people make fun of my accent	101		
Strongly agree		22	21
Agree		12	11.9
Agree somewhat		11	10.9
Disagree somewhat		14	13.9
Disagree		16	15.8
Strongly disagree		26	25.7
3. People think I am unsociable when In fact I have trouble communicating in English	101		
Strongly agree	14	13.9	
Agree	9	8.9	
Agree somewhat	11	10.9	
Disagree somewhat	6	5.9	
Disagree	25	24.8	
Strongly disagree	36	35.6	
4. I don't feel at home	101		
Strongly agree	21	20.8	
Agree	12	11.9	
Agree somewhat	12	11.9	
Disagree somewhat	10	9.9	
Disagree	17	16.8	
Strongly disagree	29	28.7	

8.9% of the respondents reported they either strongly agree or agree with the statement.

Item 4, I don't feel at home, about 45.5% of the respondents reported that they either disagree or strongly disagree, 42.7% reported that they either strongly agree or agree and only 21.8% either agree somewhat or disagree somewhat with the statement.

In the Attitudinal S.A.F.E scale questionnaire, the respondents indicated that in:

Item 1, It bothers me that I cannot be with my family, a great majority of the respondents 59.4% indicated that they either strongly agree or agree, 20.8% reported either disagree or strongly disagree with the statement. Item 2, I often think about my Cultural background, 71.3% indicated that they either strongly agree or agree, only 12.9% of the respondents reported that they either disagree or strongly disagree with the statement.

Item 3, it is hard to express to my friends how I really feel, 44.6% indicated that they either disagree or strongly disagree, while 36.7% reported that they either strongly agree or agree. Only 18.8% indicated that they either agree somewhat or disagree somewhat with the statement.

Item 4, loosing the ties with my Country is difficult, 48.5% of the respondents reported that they either strongly agree or agree, 26.7% either agree somewhat or disagree somewhat. Only 24.8% reported that they either disagree or strongly disagree with the statement.

Table 3. Respondents' Attitudinal Stress Scale Level

<u>Item</u>	<u>N</u>	<u>Frequency</u>	<u>Percentage</u>
1. It bothers me that I can not be with my family	101		
Strongly agree		47	46.5
Agree		13	12.9
Agree somewhat		10	9.9
Disagree somewhat		11	10.9
Disagree		8	7.9
Strongly disagree		12	11.9
2. I often think about my cultural background	101		
Strongly agree		50	49.5
Agree		22	21.8
Agree somewhat		12	11.9
Disagree somewhat		4	4.0
Disagree		5	5.0
Strongly disagree		8	7.9
3. It is hard to express to my friends how I really feel	101		
Strongly agree		25	24.8
Agree		12	11.9
Agree somewhat		9	8.9
Disagree somewhat		10	9.9
Disagree		21	20.8
Strongly disagree		24	23.8
4. Loosing the ties with my Country is difficult	101		
Strongly agree		37	36.6
Agree		12	11.9
Agree somewhat		16	15.8
Disagree somewhat		11	10.9
Disagree		10	9.9
Strongly disagree		15	14.9

In the Environmental S.A.F.E. stress scale questionnaire, the respondents indicated that:

Item 1, I have more barriers to overcome than most people, 38.6% indicated that they either disagree or strongly disagree, 33.7% reported either agree somewhat or disagree somewhat. Only 27.8% reported that they either strongly agree or agree with the statement. Item 2, Because I am different, I do not get enough credit for the work I do, 42.6% of the respondents indicated that they either disagree or strongly disagree while 28.7% either strongly agree or agree, another 28.7% reported that they either agree somewhat or disagree somewhat with the statement.

Item 3, I often feel that people actively try to stop me from advancing, 45.6% of the respondents reported that they either disagree or strongly disagree, 32.6% either agree somewhat or disagree somewhat. Only 21.8% of the respondents reported that they either strongly agree or agree with the statement.

Item 4, In looking for a job, I sometimes feel that my ethnicity is a limitation, 34.7% indicated that they either strongly agree or agree, 32.7% either agree somewhat or disagree somewhat and 32.6% of the respondents

reported that they either disagree or strongly disagree with the statement.

Table 4. Respondents' Environmental Stress Scale Level

<u>Item</u>	<u>N</u>	<u>Frequency</u>	<u>Percentage</u>
1. I have more barrier to overcome than most people	101		
Strongly agree		15	14.9
Agree		13	12.9
Agree somewhat		22	21.8
Disagree somewhat		12	11.9
Disagree		22	21.8
Strongly disagree		17	16.8
2. Because I am different, I do not get enough credit for the work I do	10		
Strongly agree		12	11.9
Agree		17	16.8
Agree somewhat		11	10.9
Disagree somewhat		18	17.8
Disagree		25	24.8
Strongly disagree		18	17.8
3. I often feel that people actively try to stop me from advancing	101		
Strongly agree		14	13.9
Agree		8	7.9
Agree somewhat		17	16.8
Disagree somewhat		16	15.8
Disagree		22	21.8
Strongly disagree		24	23.8
4. In looking for a job, I sometimes feel that my ethnicity is a limitation	101		
Strongly agree		22	21.8
Agree		13	12.9
Agree somewhat		18	17.8
Disagree somewhat		15	14.9
Disagree		16	15.8
Strongly disagree		17	16.8

In the Religious Affiliation S.A.F.E. stress scale questionnaire, the respondents indicated that:

Item 1, My religion affiliation help reduce my stress level in adjusting to the American culture, a great majority of the respondents 60.4% indicated that they either strongly agree or agree, 23.8% indicated either disagree or strongly disagree. Only 15.8% reported that they either agree somewhat or disagree somewhat with the statement.

Item 2, Religion played a major role in my daily live, 75.2% indicated that they either strongly agree or agree. Only 12.9% reported that they either disagree or strongly disagree with the statement.

Item 3, I receive divine healing through my religion, 69.3% indicated that they either strongly agree or agree, 5.9% reported either disagree or strongly disagree and 8.9% reported that they either agree somewhat or disagree somewhat with the statement.

Item 4, My religion determined my culture, 38.6% reported that they either strongly agree or agree, 31.7% either agree somewhat or disagree somewhat and 29.7% indicated either disagree or strongly disagree with the statement.

Item 5, I feel people are ignorant of my religion, 38.6% indicated that they either strongly agree or agree. 37.6% reported either disagree or strongly disagree. Only

23.8% reported that they either agree somewhat or disagree somewhat with the statement.

Item 6, I feel others make fun of me when I am dressed in my religious outfit, 53.5% indicated either disagree or strongly disagree, 29.8% reported that they either agree or strongly agree. Only 26.7% indicated that they either strongly agree or agree with the statement.

Item 7, I feel I do not have freedom of religion in the United States, a great majority 60.4% either disagree or strongly disagree, 23.7% indicated that they either strongly agree or agree. Only 7.9% either agree somewhat or disagree somewhat with the statement.

Item 8, I feel there is a stigma associated with my religion, 57.4% indicated either disagree or strongly disagree, 25.7% either strongly agree or agree. Only 16.9% of the respondents indicated that they either agree somewhat or disagree somewhat with the statement.

Item 9, I do not feel safe in my neighborhood if my neighbors knew my religious affiliation, 64.4% indicated that they either disagree or strongly disagree, 18.8% either strongly agree or agree. Only 16.8% reported that they either agree somewhat or disagree somewhat with the statement.

Item 10, many people have stereotypes about my religious affiliation, 56.5% indicated either disagree or strongly disagree, and 21.8% reported that they either agree somewhat or disagree somewhat. Another 21.8% reported that they strongly agree or agree with the statement.

Item 11, I often feel ignored by people who are supposed to assist me, 49.5% indicated that they either disagree or strongly disagree, 31.7% either agree somewhat or disagree somewhat. Only 18.8% reported that they either strongly agree or agree with the statement.

Item 12, Because of my religious background, I feel that others often exclude me from participating in their activities, 56.0% indicated that they either disagree or strongly disagree. 24.0% either agree somewhat or disagree somewhat. Only 20.0% indicated that they either strongly agree or agree with the statement.

Item 13, It bothers me when people pressure me to convert to their religion, 41.5% indicated that they strongly agree or agree, 32.7% either agree somewhat or disagree somewhat. Only 25.8% of the respondents reported that they either disagree or strongly disagree with the statement.

Item 14, My place of worship is easily accessible in the community I reside, a great majority 63.4% reported that they either strongly agree or agree, 23.8% either disagree or strongly disagree. Only 12.9% indicated that they either agree somewhat or disagree somewhat with the statement.

Item 15, I am generally satisfied with my religion at the present time, a great majority 70.3% indicated that they either strongly agree or agree, 18.8% indicated that they disagree or strongly disagree. Only 10.9 of the respondents indicated that they either agree somewhat or disagree somewhat with the statement.

Item 16, I maintained the same religion since birth, a great majority of the respondents 61.4% indicated that they either strongly agree or agree. 22.8% either disagree or strongly disagree. Only 15.8% reported that they either agree somewhat or disagree somewhat with the statement.

Item 17, I feel my religion is foreign to the American systems, 56.4% indicated that they either disagree or strongly disagree, 28.7% indicated either strongly agree or agree. Only 14.8% reported that they either agree somewhat or disagree somewhat with the statement.

Item 18, The society does not welcome the values of my religion, a great majority of the respondents 60.4% reported that they either disagree or strongly disagree, 22.8% indicated that they either strongly agree or agree. Only 16.8% reported that they either agree somewhat or disagree somewhat with the statement.

Item 19, I feel I do not have freedom of religion, a great majority of the respondents 68.4% either disagree or strongly disagree, 25.8% either strongly agree or agree. Only 6.0% reported that they either agree somewhat or disagree somewhat with the statement.

In other to test the hypothesis of the study, t-test was conducted, to assess the differences between the two groups of religion (Christian and Muslim) in social, attitudinal, environmental and religious stress level among the respondents.

Independent sample t-tests results showed that the Christians are significantly higher than the Muslim on the "Social stress" scale ($t = 2.4$, $df = 97$, $p = .018$). There was great statistically significant difference in the mean score. Christians are more likely to have social support than the Muslims.

Table 5. Respondents' Religious Stress Scale Level

Item	<u>N</u>	<u>Frequency</u>	<u>Percentage</u>
1. My religion affiliation help reduce my stress level in adjusting to the American culture	101		
Strongly agree		40	39.6
Agree		21	20.8
Agree somewhat		8	7.9
Disagree somewhat		8	7.9
Disagree		9	8.9
Strongly disagree		15	14.9
2. Religion played a major role in my daily live	101		
Strongly agree		50	49.5
Agree		26	25.7
Agree somewhat		6	5.9
Disagree somewhat		6	5.9
Disagree		8	7.9
Strongly disagree		5	5.0
3. I receive divine healing through my religion	101		
Strongly agree		49	48.5
Agree		21	20.8
Agree somewhat		10	9.9
Disagree somewhat		9	8.9
Disagree		6	5.9
Strongly disagree		6	5.9
4. My religion determined my culture	101		
Strongly agree		26	25.7
Agree		13	12.9
Agree somewhat		17	16.8
Disagree somewhat		15	14.9
Disagree		18	17.8
Strongly disagree		12	11.9
5. I feel people are ignorant of my religion	101		
Strongly agree		26	25.7
Agree		13	12.9
Agree somewhat		9	8.9
Disagree somewhat		15	14.9
Disagree		17	16.8
Strongly disagree		21	20.8

Item	<u>N</u>	<u>Frequency</u>	<u>Percentage</u>
6. I feel others make fun of me when I am dressed in my religious outfit	101		
Strongly agree		18	17.8
Agree		9	8.9
Agree somewhat		9	8.9
Disagree somewhat		11	10.9
Disagree		25	24.8
Strongly disagree		29	28.7
7. I feel I do not have freedom of religion in the United State	101		
Strongly agree		17	16.8
Agree		7	6.9
Agree somewhat		8	7.9
Disagree somewhat		8	7.9
Disagree		25	24.8
Strongly disagree		36	35.6
8. I feel there is a stigma associated with my religion	101		
Strongly agree		18	17.8
Agree		8	7.9
Agree somewhat		5	5.0
Disagree somewhat		12	11.9
Disagree		27	26.7
Strongly disagree		31	30.7
9. I do not feel safe in my neighborhood if my neighbors knew my religion affiliation	101		
Strongly agree		17	16.8
Agree		2	2.0
Agree somewhat		7	6.9
Disagree somewhat		10	9.9
Disagree		25	24.8
Strongly disagree		40	39.6
10. Many people have stereotypes about my religious affiliation	101		
Strongly agree		14	13.9
Agree		8	7.9
Agree somewhat		7	6.9
Disagree somewhat		18	14.9
Disagree		25	24.8
Strongly disagree		32	31.7
11. I often feel ignored by people who are supposed to assist me	101		
Strongly agree		11	10.9
Agree		8	7.9
Agree somewhat		14	13.9
Disagree somewhat		18	17.8
Disagree		24	23.8
Strongly disagree		26	25.7

Item	<u>N</u>	<u>Frequency</u>	<u>Percentage</u>
12. Because of my religious background, I feel that others often exclude me from participating in their activities	100		
Strongly agree		15	15.0
Agree		5	5.0
Agree somewhat		11	11.0
Disagree somewhat		13	13.0
Disagree		29	29.0
Strongly disagree		27	27.0
13. It bothers me when people pressure me to convert to their religion	101		
Strongly agree		26	25.7
Agree		16	15.8
Agree somewhat		14	13.9
Disagree somewhat		12	11.9
Disagree		14	13.9
Strongly disagree		19	18.8
14. My place of worship is easily accessible in the community I reside	101		
Strongly agree		34	33.7
Agree		30	29.7
Agree somewhat		9	8.9
Disagree somewhat		4	4.0
Disagree		12	11.9
Strongly disagree		12	11.9
15. I am generally satisfied with my religion at the present time	101		
Strongly agree		48	47.5
Agree		23	22.8
Agree somewhat		3	3.0
Disagree somewhat		8	7.9
Disagree		11	10.9
Strongly disagree		8	7.9
16. I maintained the same religion since birth	101		
Strongly agree		50	49.5
Agree		12	11.9
Agree somewhat		6	5.9
Disagree somewhat		10	9.9
Disagree		15	14.9
Strongly disagree		8	7.9

Item	<u>N</u>	<u>Frequency</u>	<u>Percentage</u>
17. I feel my religion is foreign to the American systems	101		
Strongly agree		22	21.8
Agree		7	6.9
Agree somewhat		6	5.9
Disagree somewhat		9	8.9
Disagree		21	20.8
Strongly disagree		26	35.6
18. The society does not welcome the value of my religion	101		
Strongly agree		19	18.8
Agree		4	4.0
Agree somewhat		6	5.9
Disagree somewhat		11	10.9
Disagree		20	19.8
Strongly disagree		41	40.6
19. I feel I do not have freedom of religion	101		
Strongly agree		21	20.8
Agree		5	5.0
Agree somewhat		1	1.0
Disagree somewhat		5	5.0
Disagree		24	23.8
Strongly disagree		45	44.6

Another t-test was conducted to evaluate difference between the Christians and Muslims on the "Attitudinal stress" scale ($t = 1.7$, $df = 97$, $p = .084$). Although the Christians average higher score than the Muslims, there is no statistical significant difference in the mean score.

Independent sample t-test results showed that there is no significant difference among the Christians and the Muslims on the "Environmental stress" scale ($t = 1.3$, $df = 97$, $p = .187$).

Independent sample t-test results showed that there is a major significant difference between the Christian

and Muslim on the "Religious stress" scale ($t = 3.4$, $df = 96$, $p = .001$) there was also great difference in the mean range. Christianity has made it possible for alienated Nigerians to feel connected not only to their higher power but also to other Nigerians.

Summary

The results revealed that there were more Christians than Muslims in the sample study. There was a higher significant difference between the two groups in the Social and Religious factors of the stress scale.

CHAPTER FIVE

DISCUSSION

Introduction

Included in Chapter Five was a presentation of the conclusion gleaned as a result of completing the project. Further, the recommendation extracted from the project is presented. Lastly, the chapter concludes with a summary that Nigerian immigrants appear to go through similar stress level of acculturation as Mexican and Asian immigrants. The Nigerian immigrants also have a variety of coping mechanism to see them through the acculturation stress.

Discussion

There were more Christians than Muslims in the survey sample. The Christians have more social support than the Muslims. This could imply that the Muslims feel more pressure to assimilate and may experience more racism than the Christians. Generally the American notion of the September 11th terrorist attack looked at Islamic religion as a religion that propagates hatred and human destructions. The Christians were more receptive and open to fill out the survey questionnaires, some of the Muslim participants were closed off to the questionnaire survey,

many were suspicious that the questionnaire is going to be used to identify the Islamic group and to facilitate their deportation to Nigeria.

One of many interesting findings in this study was that most of the respondents could speak English well enough to communicate and understand the questions asked. This could be a result of many of the respondent indicated that they have BA/BS degree. For those that reported having BA/BS degrees, they were more likely to be married and have better coping skills and better support systems because they have their immediate family with them.

Secondly, the Christians appear more flexible in learning new culture than the Muslim respondents. The Muslims resist changing their culture, which impedes on learning the culture and values in order to assimilate.

There was no significant difference between the two religious groups. In the "Attitudinal factor", the attitudinal questions arise from separation of family, friends, and culture in the country of origin. It can be implied that the respondents were all born outside of the United State.

Nigerian immigrants are able to cope with acculturation stresses by (1) engaging in church or spiritual activities, (2) making friends, living close to

other Nigerian immigrants and finding ways to adjust to permanent immigrant status, (3) learning English or adjusting their accents so that they are easily understood by Americans (Kiru, 2002).

Finally, findings from this study continue to suggest that Nigerians have a strong reliance on religion and spirituality in terms of need. Regardless of level of acculturation, education and years in American, Nigerians primarily seek the church/mosque as an alternate resource for support. Therefore, religion and spirituality is an integral part of the Nigerian culture. The acculturation scale was designed for Mexican and Asian immigrants. There is no scale designed for Nigerian immigrants. This study challenges researchers to pursue the development of instruments that are more Nigerian culturally sensitive and culturally competent.

Limitations of Study

Some of the limitations of this study included finding an equal sample of immigrants from Christian and the Muslim Nigerian population. Another limitation was that the Muslims were resistant in completing the questionnaire. The subjects may have not trusted the researcher due to their paranoia of immigration

deportation to their own country. In addition, the sample was not an equal representation of the whole Nigerian population because the majority of the Nigerians in the area sampled were of Nigerian-American decent.

Interestingly, two of the subjects were hesitant to acknowledge their ethnic background. They preferred to identify themselves as Nigerians.

There were a total of one hundred and one subjects in this study. This small sample size limits the generalizability of the study findings. The non-probability sampling also limits the validity of the study. In addition, the majority of the sample was gathered from a local Pentecostal church. The fact that these subjects were drawn from a religious Nigerian community results in biased findings. Since the sample was gathered from a religious community, it can be concluded that perhaps this affect the inconsistency between the outcomes of this study and the existing literature.

Recommendations for Social Work Practice, Policy and Research

As Nigerians immigrate to the United States, their success in assimilating to the new culture becomes a societal concern. The social welfare of Nigerian immigrant children and the elderly must be protected through social

work practice (Kiru, 2002). The findings of this study recommend the following.

An increased social work support, as Nigerian immigrant's present unique social needs and intervention modalities. Practitioners need to design a special needs assessment tool specific to Nigerian immigrants, that is culturally sensitive, in order to better assist them with acculturation adjustments into the American culture, social welfare needs to provide the same services they are providing for Asian and Mexican immigrants to Nigerian immigrants.

Bio-psycho-social assessments should include cultural experiences as well as individual experiences. A holistic approach in studying the Nigerian populations also needs to be considered. It will be important to emphasize on strong cultural norms, values, and beliefs. It would be a mistake for social workers to generalize or stereotype all African American clients and their needs to be the same. Practitioners need to be empathetic to acculturation stress but more so empower and educate Nigerians on the new culture by providing them with adequate resources. More research needs to be done on this population to better understand them and service them better.

Conclusions

The conclusions from the project follows that it is evident that little research has been done on this population. The numbers of immigrants from the Nigeria population is increasing and society must begin to develop tools to help them adjust better in their new environment minimizing stress related physical health issues and increase mental well being.

APPENDIX A
QUESTIONNAIRE

CALIFORNIA STATE UNIVERSITY, SAN BERNARDINO
MASTERS IN SOCIAL WORK.

From: Katie Salami

Regarding: Survey on religion and acculturation

Dear Fellow Nigerians:

I am conducting research on the effect of religion on the acculturation of Nigerian immigrants in the United States. This study will help better understand the adjustment process of Nigerian immigrants in the United States.

I have developed a survey to collect data on the role religion plays in acculturating Nigerian immigrants in the United States. This survey will take about (5-10) minutes to complete. Your cooperation is asked in filling out and returning the survey by **March 1, 2003**. Any and all personal data will remain anonymous. Thank you for your participation.

If you have any questions regarding this study, please feel free to contact Katie Salami or Dr. Janet Chang at (909) 880-5184.

Sincerely,

Katie Salami

Results will be available in Pfau Library after June 30th, 2003.

Questionnaire

Please take a moment to help the researcher with her research project. Attached is a general questionnaire about you, your experiences as an immigrant and your religious beliefs. It includes a stress level measurement. The entire package should take 5-10 minutes to complete.

The researcher is a social work student at California State University, San Bernardino (CSUSB). Your assistance is vital to completing the research project.

The researcher encourages you to take a moment to read the consent form. If you have no difficulties as presented on the consent form, please continue and complete the survey package. At the end of the package you will find a debriefing form. There is a pre-paid envelope enclosed to return the survey questionnaire to the researcher. Please try to return this package before March 1st 2003.

The researcher appreciates your time and assistance in this research project. Thank you.

Kate Salami.

Introduction

The aim of the study is to examine the role religion plays in the acculturation of Nigerian immigrants in the United States. Specifically the study will examine the social support and religious satisfaction between Christian and Muslim Nigerians. Your participation in this study is very important because the data collected in this study will identify resource and service needs of Nigerian immigrants. The data collected will remain anonymous and the information you provide will be confidential.

Part 1. Demographics

Please circle or write your answer.

1. A. I am Male B. Female
2. What is the name of your tribe? _____
3. How long have you lived in the United States? _____ YRS
4. How old are you? AGE: _____ YRS
5. What is your current marital status?
 1. Married
 2. Divorced (Separated)
 3. Single (Never married)
 4. Widowed
 5. Other (specify) _____
6. Why did you come to the United States?

7. What is your religious affiliation?
 1. Christian
 2. Muslim
 3. None
 4. Other (specify) _____

8. How important is religion to you?
1. Very important
 2. Some what important
 3. Not very important
 4. Not at all important
9. How many times a week did you attend fellowship services?
1. One time week
 2. More than two times a week
 3. One time a month
 4. None
10. What is your education level?
1. High school graduate
 2. AA/ foreign diploma
 3. BA/BS
 4. Masters
 5. Ph.D. +
 6. Other (specify) _____
11. Are you employed?
- Yes
- No
- If yes, what is your profession? _____
12. What was your family income including all sources before tax last year?
1. 5,000 and below
 2. 5,000 – 9,999
 3. 10,000 – 19,000
 4. 20,000 – 29,999
 5. 50,000 and above

Part 2. S.A.F.E SCALE

The second part of this section is the 21-item of the Social, Attitudinal, Environmental and Religion (S.A.F.E) Acculturation stress scale. Please circle the number that accurately applied to your stress level.

	Strongly agree	Disagree	Disagree somewhat	Agree somewhat	Agree	Strongly disagree
Social						
1. I do not have any close friends	1	2	3	4	5	6
2. I feel helpless when people make fun of my accent	1	2	3	4	5	6
3. People think I am unsociable when in fact I have trouble communicating in English	1	2	3	4	5	6
4. I don't feel at home	1	2	3	4	5	6
Attitudinal						
1. It bothers me that I can not be with my family	1	2	3	4	5	6
2. I often think about my cultural background	1	2	3	4	5	6
3. It is hard to express to my friends how I really feel	1	2	3	4	5	6
4. Loosing the ties with my country is difficulty	1	2	3	4	5	6
5. Environmental	1	2	3	4	5	6
6. I have more barriers to overcome than most people	1	2	3	4	5	6
7. Because I am different, I do not get enough credit for the work I do	1	2	3	4	5	6
8. I often feel that people actively try to stop me from advancing	1	2	3	4	5	6
9. In looking for a job, I sometimes feel that my ethnicity is a limitation	1	2	3	4	5	6

	Strongly agree	Disagree	Disagree somewhat	Agree somewhat	Agree	Strongly disagree
Religion						
1. My religion affiliation help reduce my stress level in adjusting to the American Culture	1	2	3	4	5	6
2. Religion played a major role in my daily live	1	2	3	4	5	6
3. I receive divine healing through my religion	1	2	3	4	5	6
4. My religion determined my culture	1	2	3	4	5	6
5. I feel people are ignorant of my religion	1	2	3	4	5	6
6. I feel others make fun of me when I am dressed in my religious outfit	1	2	3	4	5	6
7. I feel I do not have freedom of religion in the United State	1	2	3	4	5	6
8. I feel there is a stigma associated with my religion	1	2	3	4	5	6
9. I do not feel safe in my neighborhood if my neighbors knew my religious affiliation	1	2	3	4	5	6
10. Many people have stereotypes about my religious affiliation	1	2	3	4	5	6
11. I often feel ignored by people who are supposed to assist me	1	2	3	4	5	6
12. Because of my religious background, I feel that others often exclude me from participating in their activities	1	2	3	4	5	6
13. It bothers me when people pressure me to convert to their religion	1	2	3	4	5	6
14. My place of worship is easily accessible in the community I reside	1	2	3	4	5	6
15. I am generally satisfied with my religion at the present time	1	2	3	4	5	6

	Strongly agree	Disagree	Disagree somewhat	Agree somewhat	Agree	Strongly disagree
16. I maintained this same religion since birth	1	2	3	4	5	6
17. I feel my religion is foreign to the American systems	1	2	3	4	5	6
18. The society does not welcome the values of my religion	1	2	3	4	5	6
19. I feel I do not have freedom of religion	1	2	3	4	5	6

Thank you very much.

APPENDIX B
INFORMED CONSENT

Consent Form

The study in which you are about to participate is designed to measure the role religion plays in acculturation of Nigerian immigrants into American society.

Ms. Kate Salami, a student at California State University San Bernardino is conducting this study under the supervision of Dr. Janet Chang. The department of social work subcommittee of the Institutional Review Board of California State University, San Bernardino, has approved this study.

In this study you will be asked several questions about your marital status, legal status, religious denomination, and stressful life experiences. The entire package should take approximately 5-10 minutes to fill out.

If you are not comfortable answering questions of this nature, please do not complete the questionnaire.

Please be assured that any information you provide will be held in strict confidence by the researcher. You will not be asked to provide your name on any part of this questionnaire package. Understand that your participation is strictly voluntary and you may withdraw from the study at any time.

If you have any concerns about the study, please contact Dr. Janet Chang, (909) 880-5184.

I acknowledge that I have been informed of, and understand the nature of this study.

I freely consent to participate as indicated by my mark below. I acknowledge I am at least 18 years of age, was born in Nigeria, and have been in the United State at least one year.

The researcher appreciates your time and assistance in this research project.

Thank you.

Participant's Mark

Date

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